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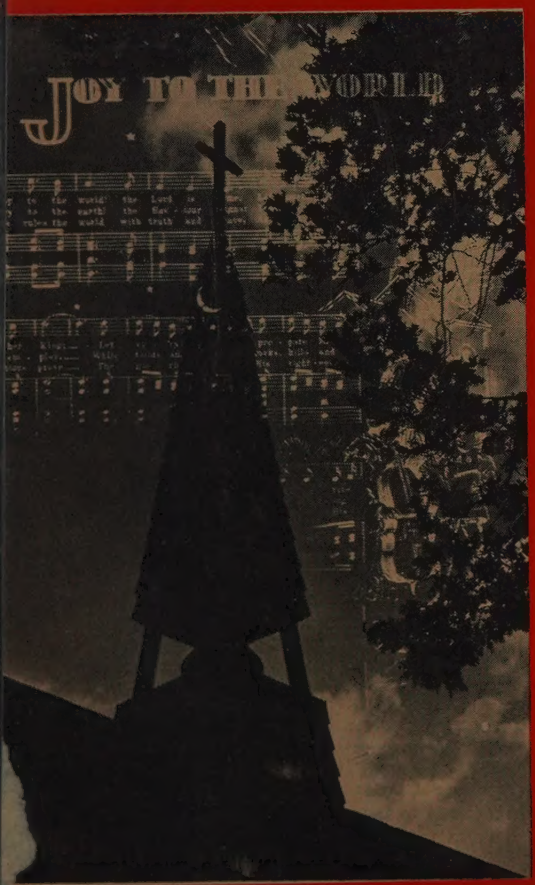

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1953

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LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N.Y.
SEND HERE ALL CONTRIBUTIONS FOR PUBLICATION
EARLE W. BADER, Executive Secretary, Market and New Streets, Bethlehem, Pa.
SEND HERE ALL SUBSCRIPTONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDING THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

Staff Writers
Earle W. Bader, Market and New Streets, Bethlehem, Pa.
Dr. Earl S. Rudisill, 1228 Spruce St., Philadelphia 7, Pa.
Dr. Charles F. Brobst, 4 N. Main St., Telford, Pa.
Dr. George A. Eichler, 320 E. 20th St., Northampton, Pa.

Brotherhood Directory

PRESIDENT — Merwyn C. Fuss, E. Baltimore St., Taneytown, Md.
FIRST VICE PRESIDENT — William Shetlock, 22 S. Fourth St., Coplay, Pa.
SECOND VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.
THIRD VICE PRESIDENT — David Blomstrom, P. O. Box 474, Smyrna, Ga.
SECRETARY — Aubrey Mauney, Gaston St., Kings Mountain, N. C.
TREASURER — Ernest C. J. Haller, 1731 Lincoln Ave., Northampton, Pa.
EXECUTIVE SECRETARY — Earle W. Bader, Market and New Sts., Bethlehem, Pa.
EXECUTIVE COMMITTEE

Term expiring 1954
Ernest Clarke, R. R. 6, St. George Rd., Brantford, Ont., Canada
Rev. Phares G. Beer, D.D., 708 St. John St., Allentown, Pa.
Fred J. Niemeyer, 319 Kinnaird Ave., Fort Wayne, Ind.

Term expiring 1956
Alfred Arnesen, Sr., 3837 N. Monticello St., Chicago, Ill.
Leonard F. Ashford, 609 W. Godfrey Ave., Philadelphia 26, Pa.
Rev. Paul M. Kinports, D.D., 515 Huger St., Charleston 29, S. C.

Term expiring 1958
Rev. Lester M. Utz, 94 S. Fremont Ave., Pittsburgh 2, Pa.
Irwin L. Bortner, 527 S. 16th St., Harrisburg, Pa.
O. E. Schellberg, 6013 Florence Blvd., Omaha 11, Nebr.

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Far-Flung Work of The Board of Pensions

by
THOMAS C. CLINE

Well Protected!

Human beings are not so fortunate as these tortoises, which carry their own protection on their backs from infancy to old age, and are fenced in at a zoo. But our church is constantly providing better protection for pastors and their families.

THE PURPOSE of the church in the world is to save men. From the beginning of Christ's ministry on earth, he touched and called individuals. This calling of men to him goes on constantly and is world-wide, but this basic appeal, humanly speaking, goes out from the pastor and the members of his congregation.

The growth of the church necessitates organizations that direct and promote the work beyond the boundaries of a congregation. Thus we have conferences, synods, and the ULCA with its boards and auxiliaries, each of which has its own field of prescribed work. The complete operation of a board in which every communicant member has an interest must be explained by correspondence, articles in various publications and, where possible, by personal presentation by officials. The work required for the operation of the pension plans of The United Lutheran Church in America is constantly increasing and The Board of Pensions is anxious to use every means of carrying information to the people of our communion.

The Contributory Pension Plan began on January 1, 1945. The number of certificates of membership issued from January 1, 1945, through April 30, 1947, was 1314. As of the present, there have been issued 3288 certifi-

Thomas L. Cline, Ph.D., is executive secretary for The Board of Pensions of The United Lutheran Church in America.

cates of membership. The Contributory Pension Plan has been strengthened by the action of the church in convention at Seattle lifting the contribution of the congregation from four per cent to eight per cent, effective January 1, 1954. For the younger pastors, the Contributory Pension Plan provides at retirement at age 65 or later an adequate pension. This pension plan has now reached full stature.

However, there remains the problem of increasing the pension of our retired pastors and widows and of those who will retire in the next few years. We hope that the United Lutheran Church in convention at Toronto in 1954 will raise the minimum pension to $1,200 a year for pastors and to $600 a year for widows.

The Family Protection Plan began January 1, 1951. We have issued 1844 certificates of membership. The following announcement was mailed to all members of the Contributory Pension Plan on October 9, 1953:

A Hope Realized

Startling Increase in Death Benefits Under the Family Protection Plan

adopted by The Board of Pensions at its May, 1953, Board meeting and approved by the Executive Board on October 8, 1953, to become effective January 1, 1954, as follows:

1. Age on birthday in the year of death — Amount of death benefit

40 or under	$5,000.00
41 through 50	4,000.00
51 through 60	3,000.00
61 through 65	2,000.00
66 through 70	1,000.00
71 or over	500.00

2. Extended death benefit coverage for **one full year after retirement,** cost payments to the Family Protection Plan to be waived.

Annual Premium to Remain at $36.00.

A Promise Fulfilled

In my report at the convention of the church at Seattle, October, 1952, as executive secretary of The Board of Pensions, I stated "if the reserve of the Family Protection Plan accumulates from year to year, as we confidently expect, the benefits will be increased in accordance with sound principles of insurance reserves." See page 60, pre-convention bulletin.

With the Contributory Pension Plan and its supplementary plan, the Family Protection Plan, The United Lutheran Church in America can face the future with confidence and assurance.

Emergency Assistance

Pensions for the active pastors represent an objective that will come at retirement. Pensions for the retired pastors represent, in large part, the total amount the pensioner may expect to use for the very necessities of living. For those of our pensioners who suffer the ravages of diseases that are peculiar to the aged, the present pension demonstrates the terrifying fact that it cannot meet emergencies; hence, Emergency Assisance.

The Advent season is the time set apart by The United Lutheran Church in America for the Advent Appeal of The Board of Pensions. Folders are mailed to some 1,200 laymen. A letter and a folder are included in the Pastor's Desk Book which goes

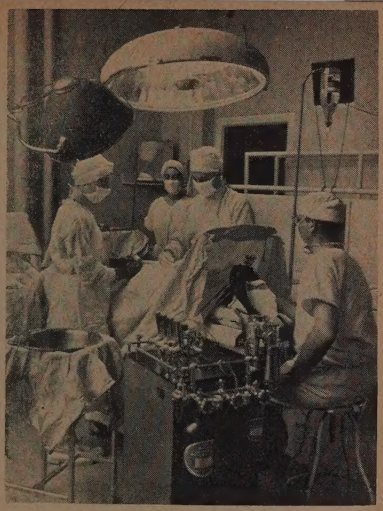
every active pastor in the ULCA. he funds received — the total for 952 was $12,700.71 — are used en- rely for those on the Emergency ssistance roll. We grant what we an from the limited funds to pay urgeons' fees, hospital bills, doctors' es. medical and nursing care.

When modern medicine has lower- d the average mortality, and longev- y is the lot of most; when a child is aved from the ravages of diseases ormerly fatal, you have in fact pro- onged the life of an individual that e may inherit the illnesses that beset he aging. You have provided sub- cts for cancer, cataract, arthritis, iabetes, palsy, high blood pressure, nd heart conditions. These killers ake a larger toll each year, mainly ecause there are more and more eople living longer. The increase of lness among the aging presents a rave financial problem to the church nd almost disaster to the individual ensioner.

Seven of the pastors on our Emer- ency Assistance roll are between the ges of 80 and 86 years; thirteen are etween the ages of 70 and 79 years. en widows are between 80 and 88 ears of age, and eight more are 61 nd over.

The Advent Appeal for Emergency ssistance is the way The Board of ensions has of securing funds to re- ieve the suffering and distress of pas- ors and widows who cannot meet the emands made by serious illness.

The Women's Missionary Society rants us $5,000 annually to assist n this work. Gifts are received



Emergency Assistance

"The increase of illness among the aging presents a grave financial problem to the chu ch and almost disaster to the individual pensioner."

throughout the year and range from $1.00 to $500.00.

I wish every member of the Brotherhood could read the letters of thank you that come to my desk by the hundreds. The following quotation tells the story in part of this phase of our work:

"Through this letter I wish to thank you and tell you how grateful I am to you and to the Pension Board for the many acts of kindness the pension family has received the past year. Many times I was worried and did not know how I could make ends meet, and then came an extra check and I knew God did not forsake me. The extra $50.00 I received in July came just as I had to buy an hearing aid. My hearing is so bad I would not be able to go to any meetings in church or anywhere else, so it meant so much to me when the Board sent us $50.00 in July. When I get the checks and the lovely letters of cheer from Dr. Cline I really know that God is near us all and I am so thankful to know that there are men like you, Dr. Cline, and our good president, Dr. Fry, who understand the many needs of the pension family."

A Message from Our Brotherhood President

The Christmas Good News First Came to Men!

My Dear Brethren:

As we approach the Christmas season again, in 1953, my thoughts go out to you with warm recollections of the many enjoyable relationships I have had with you men in the various synods of our beloved United Lutheran Church during this past year.

With a deep sense of gratitude and a heart filled with thankfulness, I send you this Christmas greeting through the pages of *Lutheran Men.* Believe me to be most sincere when I say that my deepest wish for you is that this Christmas may again bring you joy, peace, and a sense of goodwill; that my earnest prayer is that the Christ Child may come anew into your hearts and homes and that he may abide there, not only through the season of Christmas, but throughout the whole long year ahead of us.

As I thought about Christmas and endeavored to draw from it some special meaning for us *men of the Brotherhood,* there came to my mind the thought that the Christmas Good News *first* came to *men!* It was to the humble shepherds out on the Judean hills that God *first* spoke through his angel and told those *men* not to be afraid, but that Christ, a Saviour, had been born in Bethlehem that night.

Then, you remember, the angel said that they would see a sign of this wonderful event and it would be in the form of a little baby wrapped in swaddling clothes lying in a manger.

Then came the test for those humble men! What should they do about it? Well, you know what they did. They said, "Let us go . . . even now . . . and see this thing." So they went with haste and found the Christ Child. And in that "going" I find the message I want to bring to you.

When the call comes to us *men* to "go and see" we must without hesitation say to ourselves and to one another, "Let us go . . . even now!" This call to go, to respond, the answer to the call of God comes to us time and time again. Never let it be said that any *man* of the Brotherhood heard the call but did not respond.

The humble shepherds heard the call. They responded. And then after having found the Christ Child, they returned to their daily task "glorifying and praising God."

Is not this what we, as *men of the Brotherhood,* should do in our response to the daily call of Christ? Christ today calls *men* just as they were called on the day of his birth. Unitedly let us say, "Come . . . let us go . . . even now!"

An Appreciation of Your Loyalty

Now a word of deepest appreciation f your loyalty and enthusiastic re-ponse to the observance of Brother-ood Sunday and the Double Mem-ership program. The reports al-eady coming in (November 1) are ost encouraging. We cannot yet now how many new members will be ecruited through your efforts on rotherhood Sunday, but the response f signed covenant cards from Broth-rhoods who said they would earnest-y endeavor to double their member-hip was most gratifying.

Another indication of your splen-id response was a fifty per cent in-rease in the amount of requests for he literature to be used on Brother-ood Sunday. I am convinced, there-ore, that your enthusiastic response vill bring excellent results in the en-argement of the Brotherhood of our eloved United Lutheran Church.

A Backward Look Reveals Progress

As I look back over the past year ince I have been privileged to serve s your president, I am deeply moved y your loyalty to the Brotherhood nd your progressive spirit manifested hrough your work.

Our financial standing was never etter. We have met all our obliga-ions promptly and are laying plans or an enlargement of our program n the future. For this faithful sup-ort, which you have given the rotherhood through this past year, ve are indebted to all of you on the ynodical, conference and local levels.

I have been impressed over and ver again, as I have been privileged to travel from one synod to another, that we are on the upward trail. Even better days are ahead for you at the home base and for us here at head-quarters. Together we can accomplish much for the advancement of God's Kingdom, through the work of the *men of the Brotherhood.*

The Program of The King's Men

In closing I commend to you an even greater use of the program to double your membership, and also the very fine program of our Evan-gelism Committee to promote King-dom building in the churches where your Brotherhood men work at the growing edge of your congregation's life.

The program "The King's Men" is a church attendance crusade to be used by local congregational Broth-erhoods, church councils, men's Broth-erhood Bible classes, and other groups, and comes to you as our new program sponsored and promoted by the Brotherhood in full cooperation with The Board of Social Missions of our United Lutheran Church.

Under the splendid leadership of Dr. Charles F. Brobst, this program is striking fire wherever it has been attempted. The brochure which sets forth in detail the entire strategy and program is ready for you. A series of slides with an accompanying tape recording is in the process of being produced by our Audio-Visual Aids Committee and will show you just how it can be done in a local congre-gation. This will be ready by the first of the year so that you can use it in

your training program for your men as they prepare to carry out this crusade during the Lenten season.

Again may I express my deepest appreciation to all you synodical, conference, and congregational leaders who have rallied around us so faithfully in this year now ending, and may I humbly request your prayers and continued support of our program in the year of 1954.

Again, Merry Christmas and a Happy and God-blessed Year ahead for all you *men of the Brotherhood.*

In His Service, I am

Merwyn Fuss, President

Faith Should Affect Life

Religion For Vital Living. By Thomas S. Kepler. World Publishing Company. $2.50. 111 Pages.

This little volume is a scholarly but not abstruse survey of Christian faith and life with particular emphasis upon ethical and moral values. Christianity, believes the author, is the only adequate dynamic for our day, and he is especially interested in putting religion into practice. A Christian can grow into maturity in faith and live vitally and zestfully.

Education for Living

by EARL S. RUDISILL

Christmas Without Christ

Is Christmas conceivable without Christ? December 25 was once a Roman holiday without any Christian significance, from which were derived some of the wilder features of the present "holiday season." Later the date was taken over by the Christians, who had attained official recognition, for observing the birthday of Christ. But many of the old activities persisted and we still have some of them. The non-Christian elements sometimes get more attention than those which are Christian, and so we tend to have a Christmas without Christ.

No Bethlehem Story

A Christless Christmas means a day without a theme, an occasion without a reason, a name without the basic story — the Bethlehem story. What can a mere holiday mean to us without the annunciation, the birth, the song of the angels, the coming of the shepherds, the star, and the visit of the wise men? All these events center in the actual birth of Christ; they dramatize the great event, and they impart to it a grandeur which we all value and enjoy. What is left if one subtracts them from Christmas? The spiritual meaning is gone.

No Savior

A Christless Christmas represents a cold, dreary, hopeless world, with no way out of sin and its conse-

iences. Such a situation leaves us l as human derelicts, adrift in vast id strange universe. With no Sav- r we are free to face with our sins, ruggling with no hope of survival victory. When we envision what means to be left without a Redeem- we appreciate more than ever the ct of his coming nearly twenty cen- ries ago.

No Perfect Example

Plato, Socrates, and Aristotle were markable characters, but they were ot exemplars — each had his faults, nd each was less than Christian. aul, Augustine, Francis, Fenelon, nd Schweitzer were giants in Chris- an living, but not one of them fur- ished a perfect example. It is not afe for us to copy the life pattern of ny mere human, for we would prac- ce the faults along with the virtues.

No Continuing Presence

"Lo, I am with you alway, even o the end of the world." What an assurance! And how much we need it! Any one of us left alone is not equal to the demands of daily life. We appreciate human companionship — our friends, loved ones, and even mere acquaintances. But, with all their help, we should be forlorn creatures indeed did we not have the ever-present Christ to depend upon. His presence gives the world a different color and quality—there is hope, potentiality, and inherent goodness.

Fully to enjoy and benefit from all these Christmas blessings you and I need to put sin behind us, confess our shortcomings, in faith ask pardon, seek to know Christ more intimately, and venture courageously in his faith to perform the services he expects of us.

Christmas without Christ is desolation. With him it is a benediction, and an invitation to participate in the riches and wonders of his grace.

●

Boy Scouts

by GEORGE A. EICHLER

Operation Daily Good Turn

THE CHRISTMAS season is rapidly approaching. This is the time when generosity, good will, and love for fellow man is more evident than at any other time of the year. Scouts are asked to do at least one good turn daily. They should be urged to be especially mindful of this requirement at this time of the year. Perhaps scouts have become lax in this matter of doing good turns. Now is the time to remind them. It may be easier to start them again at Christmas time. Keep reminding them about good turns throughout the year.

It would be a good idea once in a while to ask scouts to write on a small card provided for the purpose the good turns they did during the past week. Of course no names would be

signed. This would give the scoutmaster a good idea of the thoughtfulness of others displayed by the scouts. This procedure will also keep the matter in the minds of the scouts from day to day.

It seems like a little thing — this doing at least one good turn daily. Imagine what would happen in this confused world if every human being would do at least one good turn to some other human being daily. The result of Operation Daily Good Turn would be unbelievable.

A discussion on good turns might be conducted from time to time. It would be helpful to scouts to know the many different types of good turns which scouts could do. Let the scouts suggest good turns and keep a record of the best suggestions. A list of these could be reproduced and given to the scouts for their own use. Ask them to perform and check one daily.

Great good can come from emphasis upon this matter. Christmas time is an excellent time to start.

●

Brotherhood in Action

by CHARLES F. BROBST

A Program to Increase Church Attendance

THE CHURCH attendance of a congregation is the thermometer that measures the spiritual health of its membership. A good attendance on Sundays at the worship services is the worthy aim of pastors and interested lay members.

Every congregation has members on its roll who attend irregularly. Pastors and church councils have spent hours trying to discover the cause for the indifference of so many members and to devise ways to renew their loyalty.

The Brotherhood has prepared a plan known as "The King's Men" program which, if earnestly tried, will bring back many members who have neglected church attendance. It is being used in many areas of the church with encouraging results.

To put this program into effect the evangelism committee of the synodical Brotherhood should hold a Church Attendance Workshop. Congregational evangelism committees and Brotherhood officers should be especially invited. The King's Men program can be explained at such a meeting by those who have acquainted themselves with it. (Congregational leaders can, however, by carefully studying the plan, carry it out without such a workshop.)

The plan calls for the appointment of a King's Men Committee by the congregational Brotherhood, men's group or other organization. This committee should consist of no less than five men. One person on the committee should serve as general chairman and the others as heads of

he publicity, visitation, transportaon and integration committees. Adit onal members should be appointd to each sub-committee.

Outlines for the guidance of these ommittees have been prepared and ppear in a 16-page King's Men brohure. Suggestive step-by-step produres for each committee are listed.

The general or King's Men Committee should begin its work by writing Brotherhood Headquarters, Bethehem, Pa., for a free church-attendnce kit. This contains all the necesary information that will be required. ncluded in the kit will be the King's Ien brochure, sample agreement card to enlist the King's Men, assignment card, covenant card in the form of a bookmark, letters for mailing, poster, church attendance tracts, etc.

This committee secures the approval and support of the pastor and church council and sets the best time for church attendance emphasis. This is usually for a period of from four to eight weeks.

After the appointment of its subcommittees the King's Men Committee gives guidance and direction in the performance of their duties. These are all clearly outlined in the free brochure. Why not send for the church attendance kit now?

NEWS

Pro Deo et Patria Award in Church of Our Saviour, Coatesville, Pa.
elt to right: Mrs. Kenneth E. Lawrence, the Rev. Robert S. Nagle, Scout Kenneth E. Lawrence Jr., and Scoutmaster John Harley.

Scout Kenneth E. Lawrence Jr. Receives Pro Deo et Patria Award

Life Scout Kenneth E. Lawrence r., member of Boy Scout Troop 74, vas presented the *Pro Deo et Patria* ward at a special youth service in the Lutheran Church of Our Saviour, Coatesville, Pa., on Sunday, October 18.

Attended by a court of honor of his fellow scouts, Lawrence was presented by Scoutmaster John Harley to

the Rev. Robert S. Nagle, pastor, who explained the award and listed the many accomplishments that were necessary before the award could be granted by the National Lutheran Committee on Scouting.

The citation was read by Elliot R. Jones, president of the Brandywine District, Boy Scouts of America, and then presented to Kenneth. Pastor Nagle presented the medal, which was pinned to the recipient's uniform by his mother, Mrs. Kathryn Lawrence.

Kenneth, 15-year-old sophomore in Scott High School, was the first Protestant Boy Scout in Coatesville to receive this award.

For the past two years Scout Lawrence worked and studied with Pastor Nagle to obtain the award. The candidate appeared before a board of review on September 29, when he displayed his knowledge of the various creeds of the church, the Lutheran liturgy, the altar and its various appointments, the Word of God and the Sacraments, and gave evidence of his daily personal devotions.

In addition to other requirements for the award, Kenneth built an altar that is being used in the nursery department of the church school. He also worked on afternoons during the week and Saturdays to earn money to buy the cross and candle holders for the altar.

Kenneth has been an active member of Troop 74 for three years, has earned 17 merit badges, and needs only four more for his Eagle Scout award. He was also elected to the Order of the Arrow, national Boy Scout fraternity, and two nights before receiving the *Pro Deo et Patria* award, was made a Life Scout.

●

West Virginia Brotherhood Officers
Left to right: Paull E. Spring, President; Helmar Anderson, Vice President; Jack Bero, Secretary; Fred Becker, Treasurer.

West Virginia Synod

The 23rd annual convention of the West Virginia Synod Brotherhood was held at the State 4-H Camp at Jackson's Mill, Saturday and Sunday, October 24-25. Zeb B. Trexler, associate director of the Lutheran Laymen's Movement for Stewardship, was the speaker for the retreat that was held in conjunction with the convention.

The following officers were elected for the third consecutive term: President Paull E. Spring, First English Lutheran Church, Wheeling; Vice President Helmar Anderson, Grace Lutheran Church, Fairmont; Secretary Jack Bero, Trinity Lutheran Church, Wheeling; Treasurer Fred Becker, Grace Lutheran Church, Fairmont.

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Pro Deo et Patria Award in St. John's, Union City, N. J.

Left to right: Bernard Tangemann, scoutmaster; George Schultz, chairman troop committee; Bernard Vanderheyden, district commissioner; Dr. George R. F. Tamke, pastor; Scout George Friedel Jr., Mrs. George Friedeland George Friedel Sr., parents. Presentation was made on Youth Sunday, September 20.

First Highest Award in St. John's, Union City, N. J.

Scout George Friedel Jr. is the first young man of St. John's Lutheran Church, Union City, N. J., to receive the Lutheran Church's highest award in scouting, the *Pro Deo et Patria* award. The medal was sponsored by St. John's Brotherhood and the presentation was made on Youth Sunday, September 20.

Scout Friedel is now completing requirements for Eagle Scout. His project for the *Pro Deo et Patria* award was a thesis on "The Life of Martin Luther." He is also active in the Sunday school, Bible class, choir, and Luther League. The young man's father, George Friedel Sr., is a member of the church council, serves as delegate to conference and synod, and is an active Brotherhood member and former president.

Lutheran Brotherhood of South Carolina Holds Convention

The Brotherhood of the Evangelical Lutheran Synod of South Carolina held its 11th annual convention in St. John's Lutheran Church, Spartanburg, S. C., the Rev. Herman G. Fisher, pastor, on Friday, November 13, 1953. The convention theme was "Christ Calls Men."

J. H. Oetgen of Atlanta, Ga., was the speaker at the evening banquet. Mr. Oetgen is on the Executive Committee of the Georgia-Alabama Lutheran Brotherhood, having served two terms each as its secretary and president.

David H. Blomstrom, ULCA Brotherhood vice president and a member of its Stewardship Committee, of Smyrna, Ga., presented the stewardship program at the afternoon session.

The afternoon session at St. John's Church began with registration at 1:00 p.m. The opening devotions at

2:00 p.m. were led by the convention chaplain, the Rev. Alton C. Clark of Holy Trinity, Anderson, S. C. The report of officers and directors and the election of officers highlighted the afternoon session.

The evening banquet was held at the American Legion Home, Duncan Park Section, at 7:00 p.m. with Edwin S. Lake of Duncan toastmaster. The convention closed with the installation of synodical and conference officers by the Rev. Karl W. Kinard, D.D., president of the Lutheran Synod of South Carolina.

●

Can You Beat This? Brotherhood Organized Before Church

On October 20 a Brotherhood was organized by seventeen men of Good Shepherd Lutheran Church, College Park, Ga., a mission church which has not yet been officially organized.

The men were convinced that if a strong and active Brotherhood were at work before the church was organized, it would be a powerful force in the growth of the mission, under the leadership of Pastor T. O. Stellings.

Brothers M. R. Gruber, president of the Georgia-Alabama Synod Brotherhood, David Blomstrom, third vice president of the ULCA Brotherhood, and Charles R. Kraus, secretary of the Georgia - Alabama Brotherhood, met with the men of Good Shepherd to help them get started. Brother Gruber instructed the men in Brotherhood work, its purposes, the responsibilities and the potential results of their efforts.

The following men were elected and installed into office by President Gruber, as the first officers of this new group: President Paul R. Lewis, Vice President Henry R. Johnson, Secretary, Harvey A. Hanson, and Dr. K. I. Hickman, Treasurer.

—Charles R. Kraus

●

Looking For Projects? Here Are a Few Suggestions!

The Brotherhood of Grace Lutheran Church, Fairmont, W. Va., the Rev. Harold L. Hann, pastor, was organized in 1920, the first Brotherhood of the West Virginia Synod. This group has sponsored Boy Scout Troop 2 since its organization, and has five of its members on the troop committee.

Here are some of the projects this Brotherhood undertook during the past year: contributed $25 to the Iron Mountain School for Boys, as a memorial to Dr. J. M. Trach; contributed $25 to Camp Luther, and $10 to a needy family in the congregation; purchased a motion picture screen for $34; paid $50 in state and national Brotherhood dues for 25 members; remodeled the pastor's study and gave 1,200 man-hours of free labor in remodeling the parish house; 12 members of the Brotherhood obtained pledges from church members amounting to $4,000 toward the purchase and remodeling of the parish house; 20 Brotherhood members called on church members during Lent; mailed 100 copies of the pamphlet "This Is My Day"; sent month-

(*continued on page* 18)

Message from Headquarters

by EARLE W. BADER

The Spirit of Christmas

The true spirit of Christmas abounds in grace. Our gratitude for God's supreme Gift should motivate our spirits at Christmas. For his sake, we want to make others happy by giving — rather than getting — especially to those who are in less favorable circumstances. When we rejoice in the love of our heavenly Father who gave us the Christ Child, we want to share that love with others.

Our men of the Brotherhood can bear witness of that love through our program of evangelism. As we prepare ourselves for this program, the remembrance of God's gracious Gift will fill our hearts with a new spirit of brotherly love, of kindness, of gentleness, of forgiveness, of service, and of sacrifice.

It is a happy privilege to extend to each of you on behalf of the staff of Brotherhood Headquarters, our sincere wish for a Merry Christmas, and a blessed New Year of Brotherhood service for the Master.

Priceless Christmas Gifts

A reminder that Christmas is only a few weeks away, brings up the annual problem of selecting suitable gifts for your pastor or Brotherhood friends. While you are trying to decide what gifts to give, may we respectfully suggest a few priceless but inexpensive year-round gifts, such as the Holy Bible, Common Service Book, or a subscription to *The Lutheran,* or *Lutheran Men.*

The arrival of a weekly or monthly church publication will be a constant reminder to your Christian friends of your thoughtfulness and good judgment in giving a better gift that lasts. Your public library and hospitals should also have *The Lutheran* and *Lutheran Men* on their reading tables.

We also have an ample supply of the new gold-plate Brotherhood lapel emblem in four colors. This is a real gift that will not be cast aside, but will be worn with pride for many years. These emblems are priced at $1.00 each, federal tax included.

If you wish to present an exceptional gift we suggest the 10K-gold lapel emblems which are priced at $3.50, or the new gold-plate tie bars with the Brotherhood emblem affixed, at $1.50 each. Each of these gifts is of superb lifetime quality and will be worn with pride by the men who are fortunate enough to receive them.

Christmas is the time when we think of others. There is no more appropriate recognition for faithful service than the presentation of an Honorary Life Membership.

The $10.00 which you pay for this life-time gift will be used for the

A Personal Message to Our Readers!

You are cordially invited to take advantage of our Special LUTHERAN MEN Subscription Offer

(1) **Christmas Gift Offer** — 13 issues for $1.20, cash with order (add 10c for billing) — This offer is for **NEW** subscribers only.

(2) **Renew your present subscription** for two years beyond the expiration date, for only $2.39, cash with order (add 10c for billing) — This offer is for subscription **RENEWALS** only.

Mail the Special Offer Cards in this issue not later than December 31.

Brotherhood program of evangelism. Send us the names of your Brotherhood officers, Sunday-school teachers, pastor or members of your family who will be remembered with an Honorary Life Membership this Christmas.

A letter to Brotherhood Headquarters will bring you a supply of Honorary Life Membership application blanks, each of which will include a certificate, membership card and a beautiful emblem in five colors with a lapel or safety clasp attachment. (Order blank for emblems and tie clasp will be found on page 32.)

We invite you to send your Christmas gift list to Brotherhood Headquarters, Market and New Streets, Bethlehem, Pa., and we will mail an attractive Christmas greeting card to the recipient informing him that the *Lutheran Men* subscription is coming as a gift from you.

Remember: Every Lutheran man needs *Lutheran Men.*

Last Call for Double Membership

Our 1953 Double Membership campaign will be concluded on December 31. At that time each congregational Brotherhood will receive a report blank to list the names and addresses of their new members who will receive three complimentary issues of *Lutheran Men.*

The report of new members received at the October 18 Brotherhood Sunday services is still incomplete. If you have not already done so please send the names of your new members with the accompanying remittance of $1.00 per capita to your synodical and conference treasurers.

Please remember there is still time for your men's organization to earn a coveted place on the honor roll of Brotherhoods that are earnestly striving to enlist all of their laymen for active service for Christ and His Church. All you have to do to reach your goal is to ask each member to bring a friend to your December meeting.

The recent issues of *Lutheran Men* listed the Brotherhoods that are pledged to double their membership

1953. Our sincere thanks come to ese additional Brotherhoods who ave returned their participation ards since that time:

St. Mark's, China Grove, N. C.
First English, Austin, Texas
St. Andrew's, Hickory, N. C.
St. Paul's, Vancouver, Wash.
St. James, Graniteville, S. C.
St. Peter's, Lexington, S. C.
Faith, San Antonio, Texas
St. Luke's, San Antonio, Texas
Trinity, Pottsville, Pa.
Holy Communion, Detroit, Mich.
Wooddale, St. Louis Park, Minn.
Trinity, Mt. Pleasant, Pa.
St. Luke's, Huntington Park, Calif.
St. Andrew's, Chicago, Ill.
St. Paul's, Salisbury, N. C.
Emanuel's, Bellevue, Pittsburgh, Pa.
Emmanuel, Rochester, N. Y.
St. Peter's, Pilger, Nebr.
Zion, Platte Center, Nebr.
St. Paul's, Harney, Md.
Redeemer, Wayne, Nebr.
St. Paul's, White Haven, Pa.
St. Paul's, Huntington, W. Va.
Quakake Parish, Quakake, Pa.
Lodge Pole & Chappell, Lodge Pole, Nebr.
First English, Wheeling, W. Va.
St. Paul's, Funkstown, Md.
Grace, Harlingen, Texas
Grimville Parish, Kutztown, Pa.
United Lutheran Synod of New York and New England

If you have not already done so, please complete and return today the participation card on this page.

1954 Membership Dues

Our sincere thanks and hearty congratulations come to the Rev. George R. F. Tamke, D.D., and the members of the St. John's Lutheran Brotherhood, Union City, New Jersey, for their loyalty in remitting their 1954 membership dues.

This is the ninth consecutive year that St. John's Brotherhood has been the first Brotherhood to remit their dues to this office. Their 1954 dues were received on Ocober 28. This Brotherhood does not wait for a statement and we hope that additional Brotherhoods will follow the example of St. John's and remit their membership dues during the last quarter of the year. I am sure that our synodical and ULCA treasurers will be grateful to you for helping to maintain a balance in their treasuries at the end of the year when funds are usually running low.

New Model

The sweet young thing was upset when her boy friend did not help her into his car.

"Where is your chivalry?" she asked.

"Didn't you notice? I traded it in for a Buick."

The Brotherhood of the ULCA
Market and New Streets,
Bethlehem, Penna.

The Brotherhood of .....
Church

.....
City State Pastor

will gladly cooperate with your Church-wide Stewardship project by endeavoring to increase our local Brotherhood membership by 100% before the end of this year.

....., 1953 .....
Officer

(*continued from page* 14)

ly "A Mighty Fortress" to members in the armed forces.

Officers of the group are: President Mark DeBolt, Vice President Al Grogan, Secretary Jud Wright, Treasurer Cecil Selders.

●

Texas

First Doubled Membership

St. Mark's Brotherhood, Corpus Christi, Texas, was the first in the state to report that it had more than doubled its membership in accordance with the national Brotherhood's slogan of "Double Our Membership Now."

Herbert Sager, vice president of the Texas Brotherhood, reported: "We have made a concerted drive at St. Mark's for new members and it seems to be paying off. Two months ago, each of the old members pledged to bring a new member to the next meeting. Our men took it seriously enough to follow through with it and called at the homes to pick up the men they had already contacted. The pledge was renewed at the August meeting, not only by the old members, but also by the new members. The result at the September meeting was astonishing — more than doubled our membership."

President Robert Spreen, Secretary Joe Parks, and Program Chairman Vic Brookover are given credit for this newly created interest and doubled membership in St. Mark's Brotherhood.

Austin

On October 6 the Brotherhood of First English Lutheran Church, Austin, Texas, Kermit E. Voelkel, president, was host to nine Lutheran Brotherhoods of the American and Augustana Synods in the Austin area. The president, knowing that one of the Brotherhood objectives is that of encouraging men of all Lutheran bodies to draw closer together in understanding and co-operation, has called such meetings for the past two years. Chaplain Herman Knies of Barksdale Air Force Base in Louisiana was guest speaker, and Miss Shirley Steger, student at Texas Lutheran College, Seguin, sang several songs. A total of 125 men were present to hear the program and enjoy fellowship and refreshments.

Kermit E. Voelke

●

Illinois Synod

"Forward For God" was the theme of the address by Merwyn Fuss, president of the ULCA Brotherhood, before the Illinois Synod Brotherhood convention in Holy Trinity Church, Elgin, Ill., the Rev. Robert Schenk, pastor, on Oct. 17-18.

President Fuss spoke to 275 persons at the banquet on Oct. 17, challenging the men to double the five per cent of the men of the church who are now active in Brotherhood work.

Of the 27 seminary seniors invited 16 attended and were introduced by Dr. Armin G. Weng, president of Chicago Theological Seminary. Dr. Harmon McGuire, president of the Illinois Synod, was also one of the speakers, and Attorney Harold Jordan, vice president of the seminary Board, was

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During the Christmas holidays you will find The Upper Room, with its specially-written Christmas devotions, an effective aid in observing this holy season. Use it daily!

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Yearly subscriptions to The Upper Room make appropriate Christmas gifts. Just mail us your list of names and addresses for gift subscriptions, with 50 cents for each name, and we will send each a gift card in your name, followed by the six bi-monthly issues of The Upper Room.

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Send us your order for any of the above AT ONCE, together with orders for the January-February issue (10 or more copies to one address, 5 cents per copy. Single copies, 10 cents. Individual yearly subscriptions, 50 cents).

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1908 GRAND AVENUE NASHVILLE, TENN.

toastmaster.

Ninety delegates and visitors took part in the business session on Oct. 18, E. A. Cud Anderson presiding. The constitution of the Brotherhood as printed in the Handbook was formally adopted. The convention also honored Pastor Clyde Steele, Detroit, Mich., with an Honorary Life Membership for his service while in the Illinois Synod.

Mr. Anderson was re-elected to his fourth term as president, and Charles Johnson to his fourth term as secretary. George Weber was named senior vice president, and Victor Ingvalson treasurer. Jasper Berhenke was named gleaner scribe. Chester Swan was elected for a three-year term as trustee of the Revolving Fund. Luther Arnesen, president of the Chicago Conference, became vice president, representing the Chicago Conference, and William Reindl was named as vice president representing the Southern Conference. Northern and Central Conference are still to elect their presidents to fill vice president offices in the synodical Brotherhood.

●

Canada

The 26th annual convention of the Canada Synod Brotherhood was held in St. Matthew's Lutheran Church, Brantford, on October 25.

Delegates and visitors were welcomed by the host pastor, the Rev. A. A. Schweitzer, and the local Brotherhood president, Ernest Clark. Roy Hilker presided, and with the secretary, Earl Stieler, reported on the Gettysburg Officers' Conference held in July.

The following recommendations of the Executive Committee were adopted by the convention: That we endorse the plans of the ULCA Brotherhood to double the membership and urge local Brotherhoods to participate in such a program in their own congregations; that a determined effort be made to establish Brotherhoods in churches that do not have any; that we extend an invitation to the ULCA Brotherhood to hold the convention of 1956 in Kitchener.

The Rev. Albert Jacobi, president of the Canada Synod, preached the sermon at the Vesper service.

Pastor Schweitzer installed these newly elected officers: President Roy Hilker, Kitchener; Vice President Ray Kundinger, Kitchener; Secretary Howard Herter, Waterloo; Treasurer Gordon Kipfer, Kitchener. Lay executive members: William Heintz, Kitchener; Ernest Clark, Brantford; E. A. Kalbfleisch, Tavistock. Pastor members: The Rev. Alvin Baetz, Kitchener; the Rev. Earl Anderson, Tavistock; the Rev. Norman Berner, Kitchener.

●

Another "Peace" Book

Peace With God. By Billy Graham. Doubleday. $2.50. 222 Pages.

"I am convinced that there is a great hunger of mind and thirst of soul on the part of the average man for peace with God. This book has been written for the man in the street."

Thus writes Evangelist Billy Gra-

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ham in his new book, which is fundamentally biblical in its approach and covers most phases of Christian faith and life. The author claims to represent no denomination, but leans heavily toward those Protestants who have little respect for the Sacraments. He discusses repentance, new birth, conversion, without mentioning Baptism; speaks about the church, but does not mention the Lord's Supper; claims to avoid controversial subjects, but speaks of such difficult matters as the Atonement and the Trinity.

This book may be helpful to many persons who are in need of a better understanding of what the Bible teaches, but one must guard against what seem to be easy "solutions" and against a faith that may become too man-centered and self-righteous.

●

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Editor's Column

Are We Free Not to Worship God?

Americans pride themselves on being free politically, socially, economically, religiously. We zealously guard and fight for our freedom. We view with apprehension a system of communism under which there is little freedom. Above all we thank God that each person is free to worship God according to the dictates of his conscience.

However, we are not so free as we think we are. Freedom is a relative thing. We would be more correct if we said, not that we are a *free* people, but that we are *more free* than many other peoples. For nobody is *absolutely free*. Nobody is free to vote unless he meets certain local and national requirements. Nobody is free economically unless he is willing to work and earn his daily bread. Nobody is free socially unless he observes the rules and laws of decent society. Always there is a requirement, an obligation, an authority.

When we say that each person is free to worship God according to the dictates of his conscience, we are mak

(*continued on page* 30)

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Our Hopes and Aspirations

Lutheran Mutual is happy at this season in the knowledge that our Lutheran people have more security and comfort than at any time in the past.

Our Company is interested, however, not just in the material aspects of life, but in the hopes and aspirations of men and women. When the haunting fear of the homeless is removed; when the problem of security in old age is met well in advance, then good citizens can give their attention to other worthwhile things.

With satisfaction, yet with humility, we realize that many Lutheran families will have a merrier Christmas this year because of what our representatives have done for them.

Best Wishes for a Blessed Holiday Season to Our People Everywhere.

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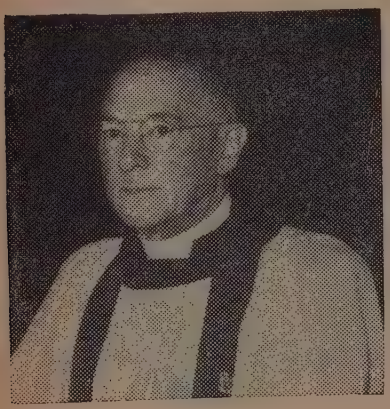
The Congregation and Its Community

by WILLIAM C. SCHAEFFER



Author

Dr. William C. Schaeffer served for thirty-four years as pastor of St. John's Lutheran Church, Allentown, Pennsylvania. Under his inspiring leadership the congregation was led to pioneer in weekday church school education, to engage in an outstanding program of service to foreign-born people in the environs of a downtown but still aristocratic church, and eventually to build a new, larger, and magnificent church in this downtown section of the city instead of abandoning it for the more congenial suburban environs. After an outstandingly successful ministry, and at the very height of his success, Dr. Schaeffer resigned as pastor of St. John's Church, Allentown, to become the missionary pastor of St. John's Church, Orlando, Florida. He had previously served as pastor of the Church of the Redeemer, Atlanta, Georgia, 1908-1917; and as president of the Synod of Georgia and Adjacent States. He was a member of the Board of Deaconess Work of the United Lutheran Church, 1924-1932; of the Committee on Church Architecture, 1945-1949; of the Parish and Church School Board, 1930-1942; of the Board of American Missions, 1942-1952. He served as a director of the National Lutheran Council, 1944-1948; and as a director of the Lutheran Theological Seminary at Philadelphia, 1928-1952.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. School S. M. Brock. Topics prepared under th auspices of The American Federation Lutheran Brotherhoods.

YEARS AGO, when copy books were in vogue in teaching how to write watchfulness was needed against common and easy snare. Instead o keeping the eye fixed on the approved model at the top of the page, the temptation was to become copyist of one's own copy. Thus each lin down the page diverged more widely from the set pattern.

It may be a wholesome exercise i this opening Brotherhood meeting o

Topic Aims

1. To study the congregation's communit objectively, so that its faults and virtues, i people and institutions, its problems an needs may be clearly seen.

2. To see how the community is influenc ing the congregation.

3. To see how the congregation is infl encing the community.

4. To determine what members of th Brotherhood may do individually and co lectively to extend the Christian influence the congregation in the community.

Worship

Hymn: "Lord Jesus Christ, Be Present Now — No. 419 C.S.B., or No. 314 P.S.H.

Scripture: Matthew 25:14-30

Free Prayer

Special Music

Hymn: "O That the Lord Would Guide M Ways" — No. 275 C.S.B., or No. 232 P.S.

Topic

Hymn: "Love Divine, All Love Excelling" No. 276 C.S.B., or No. 224 P.S.H.

Prayer, including the Lord's Prayer

Benediction

Business

Fellowship and Refreshments

he new year to check whether we ave veered from our goals. The rotherhood is an *arm of the church,* nd this is serious business. Men are o ready to leave the actual work of he church to women. But the devo- on and service of men are essential o the effective operation of the hurch. This year's topics will pro- ide ample opportunity for the ac- ive participation and the dutiful en- agement of men.

Beyond the Church Walls

During the worship hour congrega- ons usually are shut up within four alls. But at the close of worship he doors open out into the world eyond. This is the field for testing he validity, the vitality of the Gos- el professed in worship.

Perhaps the element of greatest orth in the ministry of Jesus was is ability to reach out his hand to ouch and transform some secret pring in men's lives and release its low. So the Christian is to look on ll men through eyes of insight, earning, and understanding, and eek to impress men with Christ's aving power. Those living and work- ng nearest a church are, next to its wn membership, the church's first harge and responsibility. The Chris- ian congregation cannot escape its esponsibility to its community.

Community and Congregation

The community around a church ives color and character to the hurch's practical program. The hurch in the country, the suburban hurch, the downtown church in the ity, all have to face and meet differ- ent needs and problems. The mes- sage of the Gospel is the same to all, but the approach and procedures vary in each case.

Often elements in the community are hostile to the church. There is schooled and obstinate and often noisy resistance to spiritual values or religious truth. There is studied subversion of government and society. The church's influence is obstructed by the resentment fostered against it.

Wealthy communities that lend themselves to ease and pleasure-seek- ing and ignore the call to worship, or struggling communities subject to the hazards of sickness and unemploy- ment, alike grow hard and worldly.

There are "blind spots" in com- munities that are indifferent to moral values. Because of a profit motive, centers are tolerated or promoted that ensnare the youthful and unwary. Often they operate under political protection. These "blind spots" drain away the resources and impoverish church and community alike.

Congregation and Community

Amid whatever environment, the church has something tremendous to give to men — hope, inspiration, life. It need only be itself to fulfil its mis- sion. As Dr. Fremond Tittle has said: "Let God be thanked there is on earth an institution that has a high opinion of man, declaring that he has within himself divine possibilities; an institution that transcends race, nation, and class; in institution which is loyally undertaking to embody the spirit of Christ and in his name to relieve human suffering, promote

human welfare, and carry on a ministry of reconciliation among men."

Where there are churches, neighborhoods need not go to pieces. From a fourth-floor office window a pastor, in company with a business executive, looked out upon houses and the streets in the congested area nearby. The executive sought in the community around his business place those competent to sustain the prosperous trade relations that had prevailed upwards of a century. The casual survey revealed none too promising a clue. Well-to-do people had moved from their homes and aliens had moved in. The scale of living had declined. The degree of culture had been lowerd.

But the pastor's eyes glowed. He saw industry and thrift among hard-working people of foreign extraction. He saw children thronging the streets who needed only a spark to kindle their spirits. He saw a glorious field for the Gospel that brings hope and purpose and a changed character, and his enthusiasm became contagious. This very executive, who had looked with apprehension upon the changes which had taken place in the community surrounding his business, became one of the vital factors in his city's growth and in the progressive development of the community around his church and store. Now the church, the store, and the community prosper together.

Invitation to Adventure

Too many Christians go to church without looking to the right or left. The approaches to churches are lined with situations that need help. Poor people, sick people, little children, unchurched families — all offer opportunity for service. Indifference to need is not only neglect, it is sin. Jesus never worshiped on the perpendicular alone. Looking up to God and being strengthened, he always looked around on the people and helped.

In every community the church's field of major endeavor is along positive, preventive measures. Society as such seems to know no other answer for delinquency and derangement than the increase of jails and hospitals. Remedial efforts are often too late. They are made after conditions have crystallized and set.

Children are a "natural" for the ministry of the church as it seeks to mold character and life. But interest must be coupled with competence. Education is highly advanced, and the church must not be laggard in techniques and procedures. A superintendent who acceded to the request for released time for children in the public school commented: "I have never known a church school that gave to children the intellectual equivalent of a like length of time in a public school." The school has a right to expect and require this of the church.

The church's task is by no means complete when it has reached the child alone. The home is a real center of influence, and parents must be won to Christ's way of life. This is the effective step in Christianizing the community.

Jesus' Way

An important task for Christians day is to think through the mission the church. The church wins its ctories, not when it is most like the orld, but when it is most superior it. We are too given to imitation of e world around us, while our real siness is to overcome the world. he old complaint stands, that we rsake the fountains of living water id hew us out cisterns — broken sterns that can hold no water.

Jesus did not come to bring pass- g relief for life's ills. He came to ansform life — to lift it out of its ttiness and frailty and make it rong and worthy. He changed men side, awaking faith, and courage, d stirring to heroism and self-de- tion. He preached an uncompro- ising Gospel, demanding self-disci- line and service. Churches that are ost successful are those that stick losest to Christ's difficult and chal- nging teachings.

For Study and Discussion

1. A graphic picture of a day in esus' life is furnished in the first hapter of Mark. Follow Jesus as he oves with forthrightness and assur- nce, calling disciples, teaching the eople, casting out evil spirits, heal- g the sick. Note particularly the lose of a crowded day: "That eve- ing, at sundown . . . the whole city as gathered together about the oor." Think of the changes in the ommunities blessed by the presence f Jesus. Afttr all these exhausting abors Jesus knew how to replenish is strength: "And in the morning, a

3. In a day much given to the showy and spectacular, the work of the church often seems slow and colorless, like the one-horse shay among automobiles and airplanes. But do not be deceived by the outward and the seeming. Amid any discouragement, study Jesus' teaching of the kingdom as "a leaven which a woman took and hid in three measures of meal, till it was all leavened"; of the kingdom that is "like a grain of mustard seed which is the smallest of all great while before day, he rose and went out to a lonely place, and there he prayed." *Does our congregation foster a balanced program of worship and practical Christian service?*

2. Follow Jesus in a few of the episodes in the Gospel by John showing how he dealt with people and how he influenced their lives. Witness in the first chapter the ease and naturalness with which he won the confidence and following of the first disciples. In John 3 note the simplicity and sublimity of Jesus' treatment of majestic themes that won the acceptance and friendship of a ruler of the Jews. In John 4 note the steps in the transition whereby Jesus lifted the woman of Samaria from a sense of mere physical need and desire into oneness in the fellowship with the Gospel. Did it not make a radical change in Sychar when this woman of the city suddenly turned evangelist and won people to faith in the Savior? *Are members of our congregation being trained constantly to look about them for opportunities to serve others?*

seeds, but when it has grown it is the greatest of shrubs and becomes a tree." *What are the things which make us feel our congregation is moving too slowly in community activities? What are the signs that the leaven of the Gospel is working and that the seed is growing?*

Suggestions for Action

1. Visualize the community of your congregation. On a map, chart the boundaries of your parish, and indicate the various institutions in the area — hospitals, schools, churches, jails, etc. Note the parks, playgrounds, recreational facilities. Mark the centers of foreign population. Locate the questionable areas that offer temptation to young people or make it easy for people foolishly to part with money that is needed for the support of their family. *On the basis of this exhibit devise ways and means for a helpful approach and service.*

2. Once a year undertake, or unite with other congregations in undertaking a religious census, indicating unchurched groups. Up-to-date information will make for an intelligent approach to a true evangelism.

3. Survey the resources of the congregation in order to discover ways of channeling helpful service. People of limited means are often in need of legal help which a Christian lawyer can render in a sympathetic and understanding way. Medical advice and nursing aid are at a premium today, and the church can help needy and poor people to procure it. Housing, employment, and schools are matters of grave concern to newcomers in a community, and the congregation can give helpful advice to newcomers.

4. Ascertain the number of children in the schools near the church who attend no church or church school. In interesting them by personal visitation you not only help to mold their characters during the formative years, but you gain access to homes that would otherwise be closed to you.

5. Racial groups usually are isolated and suffer discrimination. A sympathetic approach to these groups evokes a ready response. Convince them that they need not be the victims of designing exploiters who instill in them a spirit hostile to society and the land of their adoption.

6. Our church is not doing its part in behalf of the Negro race. There are few communities in our country where there are no colored neighbors. We have allowed our relations to become badly tangled by unreasoning prejudices. Perhaps, however, if each congregation would extend a friendly hand and express a kindly interest in neighboring colored people more might be accomplished than by all the trite and hackneyed papers read before assemblies.

Working with Youth

Assignment for the February (Second) Meeting

Every congregation knows that it is responsible for its young people. But our young people belong to, and are influenced by many organizations that are not connected with the church. What are these organizations? What are their aims Are they good or bad? What should be the church's attitude toward these organized youth groups of the community?

In order that the next Brotherhood topic "The Congregation and Organized Youth Groups of the Community," may really appl

the local situation a committee should be ppointed far enough in advance to report the next Brotherhood meeting. The committee should survey the youth situation in our own school and community organizations to which your young people belong. It ould gather information about these organiations and report on them at the Brotherhood eeting when community youth movements e discussed. Information about the major outh movements may be obtained by writg to their headquarters. The names and ddresses of the major youth movements are follows:

Boy Scouts of America,
Lutheran Committee on Scouting,
608 Second Avenue South,
Minneapolis 2, Minnesota.

Camp Fire Girls, Inc.
16 East Forty-eighth Street,
New York 17, New York.

4-H Clubs,
Public Services,
General Mills, Inc.,
Minneapolis, Minnesota.

Future Farmers of America,
U. S. Office of Education,
Washington 25, D. C.

Future Homemakers of America,
U. S. Office of Education,
Washington 25, D. C.

Girl Scouts of America,
155 East Forty-fourth Street,
New York 17, New York.

Junior Achievement, Inc.
345 Madison Avenue,
New York 17, New York.

United Christian Youth Movement,
206 South Michigan Avenue,
Chicago 4, Illinois.

Youth for Christ Movement,
Wheaton College,
Wheaton, Illinois.

Young Life Movement,
4215 Live Oak Street,
Dallas, Texas.

Y. M. C. A.,
Association Press,
347 Madison Avenue,
New York 17, New York.

Y. W. C. A.,
600 Lexington Avenue,
New York 22, New York.

It would be well to invite the Luther League president or a delegation from your young people's organization to attend this Brotherhood meeting. Before the end of the meeting ask him or them for opinions and reactions to the discussion. Allow time for a five-minute talk on "How the Men Can Help Strengthen the Luther League."

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Good Suggestion

Sarge: "How did you lose your job at the dress shop, my dear?"

Marge: "Just because of something I said. After I had tried twenty dresses on a woman, she said, 'I think I'd look nicer in something flowing.' So I asked her why she didn't jump in the river."

(*continued from page* 22)

ing a statement in which there seems to be a contradiction. The statement is also a cliche. It has been used so often and by so many persons that most of us have no clear idea of its meaning.

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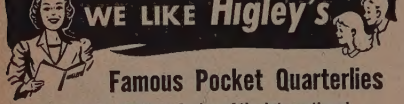

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Analyze that statement. It says tha a man is free, implying that he i under no authority. But it speak about the dictates of conscience, thu implying an authority. The wor *dictate*, says the distionary, means "a authoritative direction, rule, etc.; command; as the *dictates* of co science."

So the statement that a man is fre to worship God according to the di tates of his conscience does not mea that he is free from all authority; means that he is bound to the autho ity of his own conscience.

If a person interprets his religio freedom to mean that he is free *n* to worship God, his conscience is ce tainly devoid of authority. There no "direction," "rule," or "comman that leads him to worship God. N where in the Bible, or in all the worl is there an *authoritative* command statement — one that is generally a cepted as valid — which says, "Th shalt not worship God!" The m who does not worship God is acti according to no dictate at all.

Is that the essence of true freedo — to be without any authority? the social, political and econon realms it certainly is not, as we ha seen; for in those realms certain obligations *must* be met if a man is be free. Should it be otherwise religion?

Paul Tillich, foremost Americ theologian of today and a profes at Union Theological Seminary New York City, recently wrote: no respect are we by ourselves, in moment can we be by ourselves.

no tries to be without authority
es to be like God, who alone is by
mself. And like everyone who tries
be like God, he is thrown down
self-destruction, be it a single hu-
an being, be it a nation, be it a
riod of history like our own."
The arrogant attitude of today
ich says, "Nobody can tell me
at to do!" is vicious and danger-
s. It leads to slavery and destruc-
n rather than to true freedom. The
y person who is truly free is God,
d he is the only one who has any
ht to say that nobody can tell him
at to do.
t is indeed high time for more
sons to have more "dictates" in
ir consciences. And at the top of
list of those dictates should be
one: "Thou shalt worship the
d thy God, and him only shalt
u serve."

—Joseph B. Mohr

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